ASTOR, LENOX AND TILDEN FOUNDATIONS

The Christian Socialist

The Golden Rule Against the Rule of Gold

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ANOTHER WAY TO GET A SOCIALIST MAYOR

At Dexter, Kan., the comrades were unable to elect a Socialist mayor, therefore they converted the mayor, Dr. R. D. Williams, to Socialism, and he has joined the Socialist local.

Continual, consistent Socialist propaganda is far better than were campaign noise. Get people converted to Socialism and they will vote all right afterward.

PRICE OF PEACE

Wm. E. Curtiss, writing in the Chicago Record-Herald, on the subject of war expenditures, says:

"Every one of the powers of Europe, and Japan, is on a war basis at a combined annual cost of more than a thousand million dollars a year, of which about 70 per cent is paid from the proceeds of taxation and an average of 30 per cent comes from the proceeds of the sale of bonds that must be paid by future generations. The increase in the bond indebtedness of the nations of the world, particularly those of Europe, is estimated by Edmund Thery, a French economist, at more than a billion dollars a year. His calculations show that 'the cost of peace' during the last twenty-five years in Europe has been nearly $30,000,000,000, and has deprived the world of the labor of 195,000 officers and 3,800,000 men, whose productive capacity, if considered worth only $1 a day, represents $4,000,000 a day, or about $1,500,000,000, each year for twenty-five years, which makes a total loss of $37,500,000,000. Adding to this the $30,000,000,000 of national debts which have been incurred for military purposes, we have a grand total of $67,500,000,000 as 'the price of peace' for a quarter of a century—and yet we claim to be rational beings."

In an article, concerning obsolete war ships, he says:

"We have nine first class battleships, which were built ten years or more ago and are still in first class condition, but they are obsolete and have been supplanted by larger and more powerful vessels." He names the Indiana, Massachusetts, Oregon, Iowa, Alabama, Kearsarge, Kentucky, Illinois, Wisconsin and the armored cruisers Brooklyn and New York.

Of these the Indiana, Massachusetts, Oregon, Iowa, Brooklyn and New York became famous in the Spanish-American war. The Oregon made the trip around the Horn under Capt. Clark, the Brooklyn was Commodore Schley's flagship and the New York was Admiral Sampson's flagship. Is it possible, that vessels that did such effective work such a short time ago can be worthless today? This query is all the more pertinent when we remember that the vessel that ran the closest under the Spanish guns at Santiago was nothing but a converted yacht. It looks as though a battleship becomes "obsolete" whenever the ship-building firms are in urgent need of another government contract. And all this foolish and wicked waste of men and material, of building ships only to throw them away, is excused by the remote possibility of great wars between civilized powers.

How remote is that possibility?

Well, in the first place, all the great capitalists have international investments and will oppose any war between any two of the great powers because it will interrupt their business.

Second, the smaller capitalists are largely importers and exporters, and they will oppose war because it interferes with their business.

Third, no nation can carry on war without borrowing money; and the financial magnates will not loan them money unless they are sure the nation borrowing will be able to carry the debt without danger of repudiation. They will not buy a nation's bonds in order to enable that nation to carry on war to the point of bankruptcy. That was what stopped the Japan-Russian war.

Fourth, any war is likely to be a small one, carried on against some backward country in order to open more markets, and there is hardly any country any more where the business interests cannot buy what they want cheaper than they can force concessions and interrupt business by war.

Fifth, the world today is inspired with a profound desire for universal peace and horror of war, and there will be general opposition to shouldering the heavy burden of a great war debt, to say nothing of facing the awful physical and moral consequences of such a conflict, unless there should be a great principle at stake. This there cannot be between civilized nations.

It is manifest, therefore, that the civilized world has no use for great fleets and armies. Why, then, all this tremendous expenditure for useless battleships and great armies? The only answer apparent is: To make contracts.

Wm. H. Watts.

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Government Ownership

By Wilbur Tilberg, Lindsborg, Kansas

[The following article, as an oration, won first honors for thought, composition and delivery in the Smith Intercollegiate Contest between Gustavus Adolphus College, St. Peter, Minn., and Bethany College, Lindsborg, Kas.]

A great issue is commanding the attention of the American people. Though opposed at every step of its progress, battling with the forces of indifference, ridicule and contempt, it has finally won respect and attention. It is today the living issue, "Public Ownership of Public Utilities and Industrial Corporations." By this we mean national, state, or municipal ownership, according to the scope of their utility. In the evolution of our industrial system, passing through the consecutive steps, free competition, trust, monopoly and government control,—government ownership is the next logical step; a step, too, that must be taken if we would preserve our national welfare.

The problem that has called forth this issue is found in the industrial and political life of the nation. Injustice and corruption are seen on every hand. From every periodical and from every platform comes the cry for reform. What shall that reform be? If we trace political corruption and labor injustice back to their roots, almost invariably we find them imbedded in the private corporations; and therefore the only effectual solution of the problem is the abolition of the private, the establishment of the "public service" corporations.

Consider for a moment our politics. Our legislative halls abound with men who are devoting both time and energy in the service of Big Business. Honest men are sent to Congress, and in a few years, through the influence of the corporations, they are either corrupted or defeated. Through the initiative of bribed officials, unjust laws are continually being passed by both Congress and the Legislatures; even our sacred tribunals of justice are fast being corrupted. Judge Landis fines the Standard Oil Company $29,240,000, and Judge Grosscup sets aside the verdict on technicalities. Judge Dunne finds Mayor Schmitz of San Francisco guilty of embezzlement of public funds, and Judge Cooper sets aside the verdict on technicalities. Yesterday, the Senate grappled with the Lorimer Bribery case. Tomorrow, it will perhaps reveal another scandal. What, we ask, is the source of this corruption? It is the bribing of our judges and legislators; and every bribe is given, directly or indirectly, by the private corporations. Tell me, then, shall we foster and even protect an institution that breeds corruption and undermines democracy?

The Labor Problem

Now consider briefly our labor problem. We are continually reminded of the misery existing among the laborers of our cities, but always with the apology that it is their own fault. Let us investigate. On page 325 of the statistical abstract of the last census reports, we find that the 5,306,143 employees in the fifteen leading industries of the United States, were paid a total wage of $2,320,938,168, while the net profits to the employers were $8,357,997,844. These figures show that the average yearly wage is $437 or $1.46 per day, reckoning 300 work days in the year, while the net profits were over three and one-half times the total wage.

And how does this compare with the cost of living? Six different committees, appointed in 1908 by various charitable organizations, for the purpose of determining the cost of decent living in the city for a family of five, gave reports varying from $732 to $1,149, an average of $938. Recalling then that the average wage is $437, we find that it falls $501 short of reaching this standard. These figures are not mere fancies, but government statistics; they tell us the cold, heartless story that our vast labor army is receiving less than half of what it needs for decent living. Is it a wonder that the growing poverty of our nation has become a mighty problem? If a man's wages are based upon the least an employer can force him to accept, rather than upon what he earns or needs; if the employer forces destructive competition into the labor element, while he organizes his business into monopoly in order to avoid it, can we ever hope for justice to the laborer? Can we expect a man, living under such conditions, to own a clean, beautiful home, and to have high ideals and lofty principles? Can we expect his children to become good and useful men and women? The wretched tenement hovel of to-day practically dooms them to become men and women of evil desires and criminal tendencies. Edward Fredenhagen, national superintendent of the Society of the Friendless, says: "The environment makes most of our criminals. If a boy has not a chance to be educated, go to church or have ennobling environments, he generally ends up in the reformatory or the penitentiary. Give him a good education and good surroundings and he will not be in the penitentiary." That sounds the keynote. Environment is a mighty force in character-building. We censure him for going to the saloon, but we forget that perhaps in the most cases it is a soul in despair that is first driven there in order to forget his misery. Where else can he go? Even if he were wanted, or had he the inclination, he has not the means with which to enter clubs or to attend any but the cheapest kind of amusements: Stunted both in body and mind, how can he be expected to feel interested in public libraries or in art galleries? Starved down to a mere animal existence, is it a wonder that the glaring lights of the saloon appeal to him? You preach betterment to that man in vain, unless you first give him better surroundings and higher wages, thus giving him access to such things as will stimulate his desire for the higher and the nobler things of life. Why is he poor? He is poor because the corporation pays him only a small fraction of the value of his labor; he is destitute because, unmindful of his needs the corporation expends enormous sums to bribe his own legislators and to build up vast individual fortunes.

Political Corruption

This then is the situation; due to the greed of the private corporations there prevails both corruption in politics and injustice to labor.

What is the remedy? Your answer comes quickly! "It falls to the lot of the home, the school and the church to foster men of sterling qualities; to produce men who scorn dishonesty in business and in politics." Exactly. But have not the present evils sprung up in the midst of these institutions? And do not our young men leave these institutions with the highest of ideals and the loftiest of principles, only to be contaminated at their very entrance into our political and industrial life? What then? Is it the fault of the institutions? No more than it is the fault of the church that it cannot reform the drunkard while the saloon is glaring him in the face. The fault lies in the present political and industrial system which, by impoverishing the laboring class, fostering greed and selfishness, and disregarding honesty and integrity, establishes our mammon-worship and does more to tear down our national virtues than the home, the school, and the church can do to build them up. Common sense tells us that **if we would have our constructive institutions serve us to the best advantage, we must remove those that are destructive.** So long as human nature is imperfect, it is not immune from the onslaught of temptation, and society owes every individual member as much freedom as possible from temptations. Few indeed are they who would not accept $10,000 for their vote were they given a chance. Almost half of the private citizens of Adams County, Ohio, were bribed in the recent election. Were they different from the citizens of any other county? I think not. But year after year their honesty and integrity had been assailed by the forces of bribery until they fell, just as those of any other community might have fallen under similar circumstances. And Adams County would have been free from disgrace to-day, had it not been for the bribery funds furnished the politicians by the private corporations.

To Cure the Disease

Our future honesty and integrity is assured only through the reformation of the system that corrupts the individuals. Society is made up of individuals as a body is made up of cells. If a man were sick, would the doctor apply his cure to the individual cells? No. He would call for pleasant healthy surroundings, sometimes even a change in climate, and apply his remedy to the individual as a whole, and this would, by strengthening and nourishing the system, cure the individual cells. If then Society is sick, apply your remedy to it as a unit, thereby making individual reformation possible. What did we do when the saloon played havoc in Kansas? Reform the drunkard and the saloon keeper? Not directly. We abolished the saloon, and now, except for the influence of the saloons of adjoining states, we have temperate communities.

Thus there can be but one cure—public ownership. Then will the source of bribery be removed. Then will justice to labor be insured. Then, having rid the government of the influence of special interests, clean politics and universal justice will be inevitable. No one can sanely criticize our form of government as long as it remains a democracy; but to-day, plutocrats elect many of our Congressmen, plutocrats instruct them how to vote and plutocrats buy the court decisions in favor of the capitalistic criminal. **We must unite to demolish that plutocracy and preserve our democracy.** Then, instead of employing their time and energy in fighting corruption, La Follette, Beveridge, Murdock, Bristow, and other statesmen, can devote their power for the constructive work of statesmanship. Now we support a system that breeds corruption and then send these men to Congress to fight it.

The Source of Bribery

"But," you ask, "will government ownership eliminate bribery and bring justice to labor?" How can the manager of a corporation bribe unless he is himself its owner or is furnished with the money by its owner? Is it not absurd to think of the government either bribing directly, or furnishing its managers with bribe money? Can you conceive of the officials of the public school system, the post-office, or the municipal plant offering bribes? They have neither the money with which to bribe nor any thing to gain through it. They may accept bribes from the outside interests, but, **these being removed,** bribery as we know it to-day could not possibly exist. And thus also would the wrongs of labor vanish. Now the corporations encourage the immigration from the South European countries in order to keep the wages at the lowest possible point; **they employ thousands of children in violation of all law, while thousands of men are without work; they force every employe, by the threat of starvation, to vote as they dictate. The corporation makes the laborer a slave.**

Will End Child Slavery

On the other hand, the government, as employer, would pay a definite wage for a definite work. The man who obtains that work is not the man who can do it the cheapest, but the best; and few are the European laborers who can complete with the American energy and skill. **And the government would surely not employ the children that it had by law forbidden to work;** neither would it infringe upon the laborers' right of suffrage, but would secure for them, as far as possible, absolute justice. Moreover if our government can be entrusted with the protection of our nation, the mail-service, the law-making, the administration of justice, and the education of our youth, can it not also be entrusted with the telegraph systems, the express service, the railroads and the development of our industries? If it can surpass private enterprises in bringing these our most vital institutions to the service of the people, can it not also surpass in the case of our less vital ones? Serious evils will of course yet remain unsolved, but since these our greatest political and industrial problems, bribery, labor injustice, immigration and child labor are the products of the present profit system, we claim that public ownership will solve them.

"But," you may say, "how can you vote in the new system without first reforming the individual?" **Must you then reform a person to change his political views? Will he not vote for a new principle whenever he sees that it serves his purpose best?** Whenever the people see that public ownership will remove bribbery and secure honesty and justice they will vote for it. **It is the change of opinion, not of heart, that this issue requires.**

Individual Incentive

Do you fear that under this system individuality and the spirit of progress will cease? Why should they? Is a government employee of to-day any less an individual than any one else? Four-fifths of the men in this country are wage-earners. Will their individuality cease because they become public employees? The only people whose individuality it could possibly affect are those who live on profits, and if these are the only individuals we have, away with individualism. **But instead of crushing individuality, government ownership will simply create a higher form of it.** It will change the incentive from that of mere selfish gain to the desire of progress. Why should money be the incentive of progress? Rarely has it inspired any one to do good. When it becomes the real incentive the nobler aspirations are stamped out, and man becomes a mere machine with money instinct. Neither should it be a necessary incentive to industrial development. **Think of the great national and municipal improvements that have been made, possibly at an economic loss, purely for public convenience.** If these have been carried out without the incentive of economic gain, how can you consistently say that our industries could not be developed without it? **What we need in our industrial world to-day is individuality characterized by justice and unselfish service.** What greater service can be rendered than that performed by our teachers, ministers and statesmen who, though servants in the economic sense, are the real promoters of progress. Extended into our economic world, this spirit will crush the greed and selfishness that there exists.

The Business of Government

Human society is a great co-operative institution. Its tendency is ever toward democracy. To-day we boast of a government of the people, by the people, and for the people; but **democracy is incomplete until we place our industrial as well as our social system upon the co-operative basis.** THE WELFARE OF THE PEOPLE IS THE BUSINESS OF GOVERNMENT. It, through industrial democracy, can secure civic purity and economic justice. It alone can successfully conserve our natural resources, protect our growing manhood and womanhood, and develop our industries with the public welfare constantly in view. Private corporations, existing primarily for selfish interests, naturally become the hotbeds of political and industrial evils. Abolish that institution and establish the public service corporation. **Then, and only then, can we have political and industrial justice.**

A NEW DEGREE

The University of Michigan has established a new scholastic degree of honor entitled Doctor of Public Health, and has bestowed it upon W. A. Evans, commissioner of health for Chicago, who is the first man in the world to receive such a degree. This marks another step toward social deliverance. If sanitation is a matter of social concern, why not socialize the means of sustenance also. Health does not generally attend want.

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We Are Brothers

"I saw a group of riders all Clothed in Red"

By A. M. Simons and Fred D. Warren

Story and Illustration Used by Courtesy of the Coming Nation, a Socialist Weekly Published at Girard, Kansas.

"Well—yes, things may be a little better some ways today, but I can never forget that along with the poverty and misery of those years there was always the fun of fighting and the enthusiasm of propaganda, and then there was the glory of victory in that greatest of all fights." The old man straightened up and it seemed as if the toil of those other days had slipped off his shoulders for a moment as his eyes gleamed with the joy and the enthusiasm he described.

"And were you really right there when that final battle took place? The battle that was all victory and no fighting?" I asked. "And did it really look like that great painting in the national gallery?"

"If you will sit down here for a moment I would like to tell you the whole story from the time when the great end came in sight. I saw as much of it as any one man well could and was a part of much that I did not see."

"Just as the United States troops were sent to Mexico the whole thing began to draw to a close. We all saw that the big change that had been evident ever since the beginning of the twentieth century was close at hand. Ever since the war between Russia and Japan, the Japanese war scare had been used as a means of increasing appropriations for the army and navy, and to help in gaining recruits for the militia.

"Some of us said at the very beginning that there was a desperate and more sinister purpose behind this military madness than even the bloody one that was avowed. We tried to tell the workers that militarism was fostered because it brought profits to contractors, and opened new markets for the things that were taken from the workers, and most of all, for the purpose of keeping the working class in submission.

"These things look very plain to you now, but you must remember that all the widely circulated newspapers were controlled by those who wanted militarism. These talked about patriotism and used a lot of fine phrases that once had a meaning, but at that time were used only to conceal dirty deeds. But we were not all blind. There were thousands who worked night and day to undeceive the workers, and their work was not wholly in vain.

"It was just the same all over the world. Germany, England, United States, Japan, Russia and France were all ruled by a class eager to spring at one another's throats, or rather to sic the workers at one another's throats. Each group of capitalists dreamed of ruling the world, and all of them thought that a powerful army would help them to keep the workers in subjection. There were some who remembered that war had often been used to attract attention from domestic questions, and who hoped that a general war would stop the propaganda of Socialism. At the same time there was also the fear that such a war might possibly be seized upon by the workers as an opportunity of capturing the government.

"So the rulers of the great nations were moved by all these various motives. At the time the American troops moved toward Mexico the Japanese war scare had another revival and there were rumors of Japanese soldiers being in Mexico.

"All your histories tell you how the Mexican revolutionists, after a year of desultory fighting, were on the verge of success, when that American owned mine was blown up and the Superintendent shot. I see that a government commission has just discovered that it was a Diaz spy that did this in order to force intervention. That may be important to you young fellows who want to be sure that the commas and semi-colons are all properly placed in your histories, but it makes little difference in results.

"At any rate, the regulars were rushed over the border toward the city of Mexico. A general mobilization of the national guards under the Dick Military Law was called for, and that other portion of the law that was practically conscription was at once put into action.

"Then came one swift, terrible happening after another.

"You know I was one of those who had undertaken the work of permeating the regular army with Socialism. A chance Socialist paper dropped in my hands during a previous enlistment, had opened my eyes and led me to re-enlist, but with a very different purpose than the first time.

"I was a blacklisted telegraph operator, and this fact brought me an assignment with the wireless corps. I was not acting as an operator regularly, but was only carrying the messages the few steps that separated our tent from the commanding general's.

"I had been sitting at the door of the tent watching a great eagle that circled about the mountain peak on which we were encamped, when I saw sweeping by him, one of the swift scouting aeroplanes that accompanied the army. This coasted down as upon some great mountain of air and alighted in the open space before the general's camp. I noted the hurrying steps and anxious looks of the aerial scout, and was idly wondering what news he brought, when an exclamation from the wireless operator turned my attention to him. His face was ashen white, and he was listening with a fierce intensity to the receiver strapped to his ear. He turned suddenly toward me, reaching out the message he had been writing. 'The commander quick,' was all he said.

"A half dozen swift steps and I was in the general's tent. He was just returning the salute of the departing aerial scout, and I saw that he was seeking to control some strong emotion.

"He glanced at my message, and the effort at control failed, and he almost shouted its contents at his staff, who had evidently been called in hasty counsel over the previous message. 'Japan has landed an army in the Philippines. Her navy is on the way to the Pacific Coast.'

"'That verifies your report,' he nodded to the aerial scout. Then to the staff, 'Those trenches and fortifications that we expected to rush in a few days are defended by fifty thousand Japanese veterans of Mukden and Port Arthur, with the most modern equipment.'

"A few hours later came hurried orders to fall back toward the American boundary. Just before we reached the Rio Grande we learned that the American fleet had been hurried through the Panama Canal, even before it was open to general traffic. This had enabled them to surprise and defeat the Japanese Navy off the Coast of California. No sooner had the wireless waves brought this news than preparations were made once more to advance to the city of Mexico. Under cover of the frenzy aroused by the short struggle with Japan, the capitalist class had seized its opportunity to force practically the whole adult male population into the army. It should have been evident to any one that preparations had been made for some great world embracing movement.

"The documents which were found in Morganheimer's vaults when he committed suicide, showed that he had planned to send the victorious fleet to Asia, there to enter upon some strange scheme of conquest intended to place that vast continent, with its toiling millions, under the tribute of his power; while the conquest of Mexico was but to open up a pathway and establish a connecting link with a proposed South American empire. In short, his towering passion had climaxed in the dream of a dominion, bounded only by the poles and banded by the equator.

"It was expected that the military frenzy would permit the enslavement of labor at home.

"Of course, things didn't turn out that way," and a reminiscent smile played once more around the lips of the old man. "Morganheimer and his crowd were not the only ones dreaming of a world empire of profit—creating slaves under capitalism. There were others to whom kings, emperors, presidents and governments were pawns and puppets, who aimed at the same prize.

"The capitalists were not the only ones who were having visions of a world-wide empire. Millions of us had come to see the possibility of a great international solidarity of brotherhood and freedom. All the fury of war had not succeeded in stamping out the sentiment of Socialism. Under the excitement of militarism many Socialist papers had been suppressed as treasonable and a few of the best workers had been shot or imprisoned by the military authorities.

"This had only driven us to underground methods. In secret and by indirection we worked with multiplied energy. Our literature was everywhere, and most of all among the soldiers. General conscription had swept hundreds of thousands of Socialists into the army, each of whom became a center of the relentless war upon war.

"The war itself made possible one method of propaganda which was destined to lead to that strange, dramatic climax pictured in the national gallery. Each soldier leaves behind him a woman who is closer to him than any other human being, whether this be mother, wife, sister or sweetheart. The life of the camp, the absence of women he respects, the lure of home and of sex, and the love of companionship—all those things that hold men and women together—turn his mind constantly to her he left behind.

"The great flood of letters that rushes to and from an army is across the sex line. The Socialist women saw this and used their knowledge for the cause they loved. A great secret campaign was organized to arouse the women to the horrors of war, both military and industrial. This new appeal, based upon woman's love, roused those whom industrial development had not yet drawn out of the home into the factory.

"The central figure in this movement was, of course, the woman who occupies the foreground in that painting. Long a devoted worker and effective organizer in the Socialist movement, she now threw herself with tremendous energy into this new work.

"Her beauty of face and character, to which the artist had not been able to do justice, for no paint could reproduce the glowing energy and gentle devotion that made her at once leader, teacher and friend, had led more than one of the comrades to seek a closer relation in marriage. But she seemed almost indifferent to that romantic love that draws men and women together. Of course, there was no little talk about this, especially among the girls of our young people's organizations, to whom love and lovers were so much of life. It was one of these who finally found out the secret and told it to me in 'strictest confidence.'

"'What do you think,' she whispered to me once when I was home on a furlough. 'I was visiting down in her own home town and one of her schoolmates told me all about it. She had just left High School when she fell in love with a man about ten years older than herself. He had been raised in the same town, had gone away to college, then to West Point, and come back with his Lieutenant's commission. He loved her ever so much; my young friend went on with all the enthusiasm of young maidenhood. 'But he wanted her to go with him to the army post and she hated war even then and begged her lover to give up that awful trade. Then they quarreled, and they have never seen each other since.'

"I laughed at her then because I thought her wish to believe had been the father of the romance. I never dreamed that the time would come when that romance would change the history of the world.

"To such a woman the extremity of war was but an opportunity for greater effort and greater sacrifice. Everywhere she urged the women to write their soldier friends and relatives and impress upon them the duty they owed to their fellow-workers, and the treason they were committing to their families and their class by fighting the battles of the great capitalists. Millions of leaflets, especially printed to fit in letters, were sent into the army. You could not stop such a propaganda. It was impossible to inspect the loads of letters sent to the front, and to have attempted it would have so enraged the soldiers as to completely alienate them from the ruling class.

"We were doing our best in the army itself. In spite of punishment the propaganda spread like some contagion of health among the soldiers.

"You must always remember that during all that time we knew nothing of what is now so familiar to you; of how the German Emperor, as the agent of the capitalists of continental Europe had been dreaming the same world empire dream that was drawing Morganheimer on."

The old man's eyes seemed looking back over long lines of years at some thrilling picture, as he sat for a few minutes in silence. We did not question him. We only waited.

"I was sitting at the telegraph instrument that united us to Washington that day. The Japanese army surrounded and cut off from its supplies had surrendered. We had encamped along the railway which brought our supplies. Every day new batallions were pouring in until more than a million men were gathered in one vast army. We were all wondering why such a body had been assembled when one-tenth of the number would have been sufficient to accomplish the avowed purpose. But none of us knew of the scheme of South American conquest and of the preparations that were being made to embark the American troops at Vera Cruz.

"Then came this message from Washington: 'Report from Key West says fifty German war vessels conveying more than two hundred transports are moving due east.'

"You have read how the agents of German capitalism had played upon the fear and hatred of the ruling class of Argentina and Brazil until an alliance had been formed, and of how the armies of these countries had been added to the German forces, together with two hundred thousand German veterans who had immigrated to South America and were now impressed into the joint army.

"Then came such a race as the world had never seen. A race for a great valley that formed the gateway through which either army must pass to get to the other. Who first occupied this position controlled the situation. I was sent ahead with a small detachment of scouts to occupy the hills on the north of the valley and maintain wireless connection with the main army.

"Never shall I forget the beauty of that valley. On either side the mountain rose full five thousand feet, and half way up (marking an old geological valley), was a broad bench varying in width from one-half a mile to a mile and a half. If either army could locate on these great camping grounds, the other could not hope to pass between.

"We climbed swiftly to the highest point on the side from which our army would approach, and set up our wireless plant. I quickly got into connection with our aeroplanes and began relaying their messages to the army.

"My, the race that was! Men dropped by the hundreds, and the army engineers toiled like maddened gnomes to dig away the forests and make ready the roads for the artillery. The trail can still be marked by the bones of the horses and the wrecks of the motor cars with which they sought to drag the machinery of war along.

"Now one army would gain a slight advantage. Then some natural obstacle or accident or misfortune would lose a few precious hours. The strain was terrific. For ten days and ten nights I knew no rest save for the intervals I could snatch between the ever rushing messages. Then, one morning, as I trained my glass upon the upper end of the valley, I caught a glimpse of the first lines of the solidly marching ranks of men that indicated the advance guard of our main army. They wheeled to the left and started to clamber upon the northern slope. At that instant an exclamation at my side attracted my attention to an aid who was pointed away to the east. A glance through my glass in that direction showed that the terrible race had ended in a tie. The glittering helmets of the German soldiers marked where they were already clambering to the top of the southern side of the valley.

"For four days each side waited, hoping to gain something from the recuperation of its troops and new battalions that were always arriving with ammunition, machine guns, artillery and all of the terrible paraphernalia with which men once murdered their fellow men.

"We, the Socialists I mean, were not idle during those days. We opened communications with the German soldiers. We learned that they also were permeated with Socialism. It soon became evident that each commander feared his own army too much to take the offensive. Yet when a week had passed away this very spread of discontent made it certain that the only hope of either side, or of the forces that were behind both, lay in action before the armies should fraternize.

"Then one morning came the sudden orders that set our whole army in motion. A glance through my glass showed similar activity on the opposite side of the valley. It was evident that the end was to come in one terrible clash on the broad stretch of level ground at the bottom. Swiftly the two armies swung into motion. In another instant the machine guns and the quick firers would begin to mow lanes in these human walls and blood would be poured out in rivers in the last great struggle for human greed. But the orders to fire did not come. The general was walking up and down by his tent, and I noticed that his hair, whose raven black had gained him the name of 'Black

(Continued on page 7.)

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The weekly Christian Socialist was entered as second-class matter January 5, 1911, at the postoffice at Chicago, Illinois, under the act of March 3, 1879.

EDITOR CARR SPEAKS

At the Woodlawn Universalist Church, 6348 Kimbark Ave., at 11 a. m., Sunday, July 9, Rev. E. E. Carr will speak on the subject: "The Kingdom of Heaven on Earth."

* * *

A CORRECTION

Some time ago we intimated that Walter Millard was being rewarded for so ably assisting in the whitewashing of National Secretary Barnes by being dated as a national organizer in Kentucky. Wheras the General Secretary of the Christian Socialist Fellowship, Rev. W. A. Ward, writes that the State Secretary of Kentucky told him that a request had been made for Millard to speak in Kentucky before the Investigating Committee convened. We are glad to print the correction. However, there is no doubt of the whitewashing nor of Millard's part in it.

* * *

REPORT OF THE VICE COMMISSION

Not realizing that conditions were so appalling, the city authorities of Chicago appointed a Commission to investigate the "underworld" of the western metropolis. Their report is too terrible to make public in full and a vigorous effort is being made to suppress it—especially the "key," which is said to contain the list of well known business and professional men who encourage and profit by the most awful crimes. The capitalist dailies have not dared to print the report, but the Daily Socialist is printing parts of it which are shaking the city, and threatening to print the "key," which would wake the dead. Write to the Daily Socialist, 207 W. Washington St., Chicago, for back numbers containing this expose. It is too voluminous to be reprinted in our small weekly. Later we shall reproduce the gist of it; but you need the fullest account obtainable. Our Chicago readers should urge their aldermanic representatives to demand the printing of the whole report for general use.

* * *

A HOUSEWIVES' UNION

The capitalists are trying very hard to discredit the 10 hour law for women recently passed by the Illinois legislature. The managers of the Chicago elevated railways, who have been working their women ticket sellers 12 hours per day, have served notice of a decrease of one-sixth in wages for the 10 hour day. They claim to employ only spinsters and widows and seem to think that lone women require very little time or money for themselves.

The daily press is now agitating in a rather cynical manner, as if to discredit the 10 hour day for others, a 10 hour day for housewives. They print "interviews" with married women who declare they will go on a strike against husbands and children unless they are granted a 10 hour day in place of the 16 or 18 hour day during which they now have to work!

It is very doubtful if the housewife averages more than ten hours' work per day unless she also works at some other job, which surely ought not to be.

Under Socialism the housework will also be done scientifically and without drudgery.

Meanwhile, why should not housewives organize as such to discuss ways and means of securing shorter hours of labor and better conditions of life? Such an organization would have boundless possibilities of education and improvement in countless ways. How to economize time at housework; how and what to buy; how to spend leisure time; how to make home happy; how to overcome the evils that threaten home and children; how to abolish poverty—what a range of study and discussion and social and political activity would open before a real housewives' union! Sometimes these organized housewives might have to "strike" against husbands and children, but mostly they would strike against ignorance and mismanagement, against merchants' associations, gas companies, grafting politicians, etc. By all means, let us have a housewives' union.

* * *

CHERRY PIE

One of the most patent and convincing illustrations of the folly of capitalism is the annual waste of luscious fruits and vegetables which rot on the trees or in the fields each season because the price offered to farmers and fruit growers is so small that they can not afford to gather their product, while hundreds of thousands of people in the cities can not afford to buy these joy-giving, life-giving foods because the retail price is prohibitively high. Thus the producers and the would-be consumers are both robbed by the syndicate that stands as a highwayman on the road between. There is neither justice nor sanity in the competitive system, and Socialism is the only way to remove the barriers that exist between the producer and the consumer. Other co-operative efforts may afford meager, temporary relief, but the means of producing and exchanging wealth must be owned by the people in common under their own government guarantees before general or permanent relief can come.

Meanwhile the watermelons and muskmellons rot in the fields while city children cry and die for want of them, and myriads of luscious cherries drop useless to the ground while the mouths of millions of people water in vain at thoughts of juicy, delicious cherry pie. Socialism means "pie" for each and all.

* * *

BLEEDING BIRDS AND MEN

Princess Miahescu of Bukharest has purchased a hat at the cost of $1,000, the most expensive ever made. Besides other valuable materials it has many rare white ospreys. These aigrettes cost the lives of the birds, while the hat as a whole represents the daily labor of a man of Roumania for *more than three long years*, with the want and misery of his dependent family. If the "charming princess" were really a woman of intelligence and heart such a hat would be too heavy with toil and sweat and blood and groans for her beautiful head.

* * *

WAR—WHAT FOR?

Prof. George R. Kirkpatrick's great and stirring book. 352 pages, 13 full page illustrations, trenchant discussions of every phase of the vital subject.

Eugene V. Debs says: "This wonderful book is an immortal achievement. It has set fire to all the blood in my veins."

Prices, $1.20 each; 80 cents each for three or more copies ordered at once.

Address the Christian Socialist.

The Christian Socialist FELLOWSHIP

GENERAL SECRETARY
Rev. W. A. Ward, 3452 Giles Ave., St. Louis
GENERAL TREASURER
Rev. W. D. P. Bliss, 1451 Broadway, New York
GENERAL EXECUTIVE COMMITTEE
of Twenty-five Members

OKLAHOMA COMRADES, NOTICE

The Christian Socialist Fellowship has three speakers in Oklahoma who have been tried and proven in the Socialist movement, T. W. Woodrow of Hobart, H. I. Bryant of Custer, and E. B. Barnes of Shawnee. These men make Socialists when they speak. The Socialists of the state should keep them busy.

Comrade Woodrow is District Secretary of the Fellowship for Oklahoma. Parties desiring lectures which will reach Christian people should write to him. The Fellowship lecturer does not confine himself entirely to the religious phase of the subject. He will give a political speech if that is desired and the proper subject for the time and place. The Christian Socialist is a political Socialist and our speakers can speak on any phase of the subject. But we make a specialty of the Christian view of Socialisim in order to convert Christians who should all be Socialists.

We have been informed that there is a deliberate attempt being made to exclude Socialist speakers who are Christians or use the Bible in their lectures from Oklahoma. Comrades of Oklahoma, you do not deny Christian people the right to be Socialists. You have no intention of confining the Socialist movement to atheists and materialists. You want to make Socialists of Christians.

Do not allow any set of men to force an unsocialistic policy upon your party. The atheists have no more right to exclude the Christians than the Christians have to exclude the atheists. Do not allow such a test of membership to be forced upon you. We are willing to work with the atheists and we demand the same rights and the same freedom of speech which we grant to those who differ with us on the subject of religion.

The Fellowship is loyal to the Party. We can not be excluded. Those who desire the services of our speakers have a right to employ them. Do not allow any set of men to deprive you of this right. If the state office will not route these men, send for them yourselves. We are Party Socialists and shall work for the Party in spite of some of its officials. The officials are not the Party.

The Fellowship has never interfered in Party affairs and it does not intend to; but we members of the Fellowship who are members of the Party shall demand our rights in the Party. The Fellowship is working with the Party for Socialism and if any section of the Party opposes the Fellowship work, it is dividing Socialism against itself.

Wm. A. Ward, Gen. Sec'y.

* * *

1,000,000 CHRISTIAN SOCIALISTS
A SOCIALIST LECTURE IN EVERY CHURCH IN AMERICA.

This is the Rallying call. Are you with us? It is not an impossible undertaking. There are 33,000,000 church members in this country. If Socialism and the social message of the Bible are properly presented to them, they must accept both or reject both. The success already achieved in the Christian Socialist propaganda gives us reason to believe that, if the 33,000,000 church members can be reached with the message of Socialism, at least a million will accept it. There are that many today who would be Socialists, if they understood the subject. It is only a matter of organization, education and securing the necessary funds to support the work.

Will you help? We need members in every community in America to bring us into touch with the people. We need workers who will work without salary in ways which will not interfere with their daily toil. We must build up a working organization which will reach every part of the country. We must have money to provide for the expenses incidental to the work. If not a member, sign a membership application and send it in at once. If you can spare any sum, small or great, send it to the Fellowship and put it into a work where it will make Socialists.

Last year our lecture-work reached about 90,000 people. We believe we can reach 500,000 this year. We are planning larger things. In the Autumn we shall inaugurate a Christian Socialist campaign such as has never been seen before, IF we get the support necessary to do it. Give the **Christian Socialist** 50,000 subscribers: Triple the membership of the Fellowship and give it funds to place 5,000 lectures and distribute thousands of pieces of literature and we will create an agitation among Christians in this country which will bring the Co-operative Commonwealth so close that even the socially near-sighted can not help but see it. The Christian Socialist Fellowship and the **Christian Socialist** are destined soon to be the most effective instruments in this country for the propaganda of Socialism. Use them.

FELLOWSHIP APPLICATION

Realizing that the social message of Jesus applied in an age of machine production means Socialism, we declare the objects of our Fellowship to be:

To proclaim Socialism to churches and other religious organizations; to show the necessity of Socialism to the complete triumph of Christianity; to end the class struggle by establishing political and industrial democracy and to hasten the reign of justice and brotherhood—the kingdom of God on earth.

Agreeing with the objects of the Christian Socialist Fellowship, I hereby apply for active (or associate) membership.

Name ....

Address ....

City ....

Occupation ....

Amount of dues accompanying........................

Dues are 15 cents per month. Send as much as able in advance.

Active members must be both Christians and Socialists and pay dues. Associates are not required to conform to this rule. The associates have no vote in the organization.

Send to William A. Ward, General Secretary, 3452 Giles avenue, St. Louis.

* * *

THE GENERAL SECRETARY OFF FOR TEXAS

Correspondents may address the General Secretary until July 6th at Blum, Texas, or, at any time during July and August, care E. R. Meitzen, Halletsville, Texas.

A great movement is developing in Texas. The Fellowship will do its part to make it a success and is sending its General Secretary to spend two months, July and August, with the comrades of that state in the encampments, which have become such an important feature of the Texas movement. His lectures in the state last Fall were very successful and parties have been calling for a return trip from all over the state. He will be under the management of the state office and parties desiring lectures between or following the encampments should send applications to the state secretary of the Party, E. R. Meitzen, Halletsville. Texas.

* * *

NEW CENTERS

New Centers have been reported at Alameda, Cal.; Berkeley, Cal.; Phoenix, Ala., and Saginaw, Ore. Parties in Elizabeth, Pa., and Turtle Creek, Pa., have made inquiry with the organization of Centers in view.

District Secretary Albert Ehrgott of Portland, Ore., assisted the comrades at Saginaw, and judging by his report, a live Center has been formed. Comrade Ehrgott will continue to devote all the time that he can spare to the Fellowship work.

The work around San Francisco, under the direction of District Secretary J. W. Wells, is developing rapidly. Several well known ministers and educators have joined the Centers and are assisting in the work. The mayor of Berkeley, Comrade Wilson, has joined the Berkeley Center and will assist in carrying out important plans looking to the extension of the work in the fall.

Comrade Wells is planning a number of local conferences for the fall, the last and largest to be held in Berkeley. Full particulars will be given when the time comes.

* * *

The Fellowship gained a valuable recruit when F. W. Allen joined our forces in Missouri. Comrade Allen is pastor of the Christian church at Paris, Mo. He is also a journalist, a Chautauqua lecturer and an author. His books are really worth reading, which cannot be said of most of the popular fiction of the day.

Comrade Allen will speak on Christian Socialism at the State convention of the Y. P. S. C. E., a good place for the message.

Our General Treasurer, W. D. P. Bliss of New York City, delivered successful lectures at Indianapolis, Ind.; Louisville, Ky., and Annapolis, Md., on his return trip from the St. Louis conference. James L. Smiley writes that the Annapolis meeting was a great success in spite of most unfavorable weather.

W. H. Martin, Secretary of the Covington (Ky.) Center, writes that the situation is very much more favorable to Socialism since the series of lectures given by the General Secretary in May. It was most unfavorable before, but there is now a real interest among ministers and laymen, and the pastor of one of the churches where a lecture was given has been preaching Christian Socialism. The Covington Center will work to increase its membership during the summer and plan for another series of lectures in the autumn or winter.

District Secretary J. P. Marchant recently delivered lectures at Montgomery, Clanton and Thorsby, Ala. The meetings were very successful and the Montgomery Times gave a full report of the lecture, which is something remarkable in the conservative, democratic south. Comrade Marchant introduced Eugene V. Debs when the latter lectured in Columbus, Ga. The Ledger of Columbus reported Marchant's speech in full. Verily, Marchant is a wonder. When the General Secretary of the Fellowship was in Columbus, the papers refused to publish reports when the comrades offered to pay for them.

Rev. R. L. Kirkland, pastor of one of the leading churches of Tampa, Fla., has become a Christian Socialist and has joined the Tampa local. Party Socialists please take note. This is the kind of Socialists the Christians make.

Comrade Kirkland writes that he has received forty people into his church since he began preaching Socialism from the Bible standpoint. Most of these were men. Preachers please take note of this. This is what Christian Socialism does where the church takes the right course.

Comrade Kirkland will devote himself to the Fellowship work in Florida as much as circumstances will permit.

The Seattle (Wash.) Center continues active in a difficult field. They are making progress slowly but surely. A debate was recently held in Seattle under the auspices of the Center on the proposition, "Resolved, that the Socialist Party hinders the progress of Socialism." The debate was held in the Labor Temple. W. H. Cauffman of Bellingham took the affirmative. The Center selected Dr. E. F. Brown, Socialist candidate for mayor of Seattle in the last election, to take the negative. An admission of twenty-five cents was charged and the Center realized $17.00 above all expenses. The debate resulted in a decided victory for the negative.

At the next meeting of this Center, Rev. Powers of Seattle will speak on "The Religion of Jesus Christ and Socialism." This meeting will be held in the Y. M. C. A. auditorium.

Christian Socialism is spreading in Canada. Comrade Alexander of Millet, Alberta, reports that the student body of the Methodist College of Alberta is permeated with Socialism.

Rev. A. M. McNintch, pastor of the United Baptist church, Clarke's Harbor, Nova Scotia, lectures on Christian Socialism frequently. There are more calls for his services than he can find time to grant. He reports that the people in Nova Scotia and New Brunswick are eager for the message of Christian Socialism.

Ward Winter Reese, rector of St. Paul's, Salt Lake City, and one of the Fellowship lecturers, is delivering a series of lectures on Christian Socialism in his church. Comrade Reese is an able man and Socialists in Utah should apply to him for lectures.

Wm. A. Ward, Gen. Sec'y.

The International Sunday School Lessons for 1911

By Rev. Wm. A. Prosser, Pastor Hazelwood M. E. Church, Pittsburg, Pa.

LESSON FOR JULY 16

Manasseh's Wickedness and Penitence. 2 Chron. 33:1-20

Golden Text. Isaiah 1:16-17: Cease to do evil; learn to do well.

The Child Ruler

The Scripture before us is very frank in stating that "Manasseh was **twelve years old** when he began to reign." In a monarchy a mere suckling is just as likely to become a king as an adult. The "path to power" in such a system is not age, merit, election, consent of the governed," but "succession." Manasseh, a mere child, became king of Judah by the mere "accident of birth."

Men have proudly, but wrongly, called this the "Divine Right of Kings." The fact in the case is, God never gave any man, woman or child authority to **rule** over men. Government is of God; public officers are servants of God, but the system of ruler and subject is of hell. "All ye are **brethren,**" a pure democracy, said the Christ. Public officers are servants and the People the sovereign power. This is God's order. Autocratic rulers, whether male or female, young or old, are a curse to the world and a Divine punitive measure. Says the writer of Ecclesiastes, 10:16, "Woe to thee, O land, when thy king is a child and thy princes eat in the morning." And Isaiah, 3:4, 12, writing as the mouthpiece of Jehovah, said, "I will give children to be their princes, and babes shall rule over them."

But I hear some say, "Thank God the rule of royal women and of children is at an end, at least in this country." Are you sure of this? Is it not true that only the form of their rule has changed, but the substance of it is still among us? They still rule over the destinies of the people, not by sword, it is true, but **by personal ownership and control of the economic resources of the nation.** And they still come into possession of this throne of power, not by merit, age, consent of the governed, but by succession, which we call inheritance. In this economic sense, and this is the sense in which people rule today, there are hundreds of boys and girls who begin to reign as young as twelve years of age. The names of two such little "kings" will serve as illustrations.

When Marshall Field died he left a fortune estimated at about $150,000,000. By the terms of his will he bequeathed the major portion of it to his two grandsons, Marshall Field III. and Henry Field. The will provided that $72,000,000 was to be set aside in trust for Marshall Field III., until the year 1954, when, the principal, together with the accumulation, was to be turned over to him. To Henry $48,000,000 was bequeathed under the same conditions.

This fortune was left to the boys not in the form of money but real estate, bonds and stocks, from which they receive large revenues in the form of interest, rent and profit. Marshall III., still in knickerbockers, receives $60,000 per week, his brother Henry $40,000 per week; and this sum, in both cases automatically increases as the interest on the principal compounds. This $100,000 per week for the two boys represents a mortgage on the life and labor of millions of workers. Looking at the matter in the most dispassionate manner the fortunes of these boys, like the throne of Manasseh, came to them by inheritance. They possess them not by personal merit, nor by the consent of the governed, but by succession. But once in their hands they are the means of personal rule and power through which they can and do enslave the millions of toilers and exact from them such revenue as they can pay. What is the difference, therefore, so far as the common herd is concerned, between monarchy and plutocracy, between Manasseh beginning to reign at twelve years of age and the Field boys coming to their economic throne at twelve?

Manasseh Sinned

Little wonder. The wonder would be if he didn't. What could a child of twelve do in running the kingdom? He did not and could not rule. **He was a tool of his class.** He was, as a child, completely under the domination of the nobility class. Besides, obligation is always upon class-government to adopt such a policy as shall conserve the interest of those in power. Hence the common practices or ethics of a monarchy are always sinful. Judged in the light of the ethics of a democracy the ethics of class government and of popular government are as opposite as the poles.

Manasseh's sin was twofold. He polluted the national religion beyond any of his predecessors. He carried his idolatrous practices to any extreme to curry favor with the gods and the surrounding nations in the hope of carrying out his political program. He went so far as to carry idolatry into the very temple itself and to set up an image in the house of Jehovah.

Then, as 2 Kings 21:16 and 24:3 and 4 says, he carried out his policy with extreme violence. "Moreover," says the narrator, "Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to another; **besides** his sin wherewith he made Judah to sin, in doing that which was evil in the sight of Jehovah." It is quite evident that his religious policy had brought a storm of protest and opposition from the prophetic class, and possibly conspiracy from some others; but he quelched all of it by wholesale murder. He stained the streets of Jerusalem with the blood of the innocents. He silenced opposition with the threat of death. He killed conspiracy with counter conspiracy.

We need not shudder at this. This is the logic of the situation. **They who rule and profit by their rule must do so at the expense of the dispossessed.** The two little modern kings who draw $100,000 per week in cold cash do so at the discomfort, poverty, exhaustion, sickness and death of thousands of innocent men, women and children. The streets of Chicago and other cities and towns and hamlets of the nation are stained with the blood of innocent victims to make possible the continued reign of exploitation of those boy kings.

Day of Reckoning

But a day of reckoning is coming. It came for Manasseh in ancient Judah, and it will come to the kings of America. The prophets, then and now, are announcing it. The American kings of finance like the ancient king of the sword may ignore, ridicule, denounce, persecute and kill, but they can't stop the prophet's mouth nor avert the change. The revolution is coming. Only the other day Senator Albert Cummins declared to the graduating class of the Washington College of Law that the shadows of a bloody revolution hangs over the United States. "Within a decade," said he, "we will see whether the grievances of today will be settled by law or by the manner that has been in existence for 2,000 years—the revolution of violence and terror and bloodshed." How it will come depends on society, but that it will come is as sure as tomorrow's sun. We have no option in the matter. Evolution by revolution, peaceful or bloody, is God's method of progress.

When the revolution comes it will bring the tyrants to their knees. Like Manasseh, they will awaken to the realization of their peril and cry for mercy. Perchance they will be forgiven, but they must suffer for their folly. Then will they and all society come to know that God is not the God of the dead, but of the living; not only transcendent, but immanent; not only in the past, but in the present. Then will it be said of us as of Manasseh that he knew then that Jehovah was God. **God's day is coming.**

"God's in His heaven
All's right with the world."

WE ARE BROTHERS

(Continued from page 4.)

Eagle,' had become streaked with gray since I had last seen him but a few weeks before.

"He was evidently struggling with some emotion that dominated his mind even more than the prospect of battle. Then just as he had turned to an orderly to give the word that meant the beginning of the carnival of death, a great rolling volume of cheers swept down the valley from the upper end and rolled and rolled onward in a mighty billow of sound, which seemed to fill the height and depth of the valley from mountain top to mountain top.

"What can it be? What is happening?" Went from mouth to mouth.

"Then, through my powerful glass, I saw a group of riders, clothed all in red. Another look. They are women. Their leader bears high in the air a great red banner, the staff of which rests upon her saddle. She is riding like some goddess of horsemanship and seems borne along on the billowing wave of cheers.

"She is closer now. The wind turns the banner. I catch a glimpse of the inscription in letters of white reaching the length and breadth of the red folds until they can be read by a keen eye a half mile away. And this was the message: **WE ARE BROTHERS.**

"Behind her and her comrades the two armies were coming together. But their arms lay behind them and they were clasping one another's hands and weeping, laughing and dancing with joy.

"I turned to look at the general. But his sight had been keener than mine. He had seen with the eyes of a lover. I heard him say under his breath, 'My God, it is she! Well, it is better so.' As the two armies merged in one and the cheering died away, she came riding directly up to his tent. It was the general himself who lifted her from her horse, and welcomed her with words that few of us understood. 'You were right in those other years. You have conquered, but the victory is really mine, for now I have what I asked for years ago.'"

For Young Crusaders

Conducted by M. Kathryn Spiers, 901 W. Main St., Richmond, Va.

PEACE

We hear a great deal nowadays about international peace. The American School Peace League has offered this year's graduating class of the secondary schools in this country and Europe, a chance to compete for three money prizes offered for the three best essays on The Significance of the Two Hague Peace Conferences. Many things are being done by all sorts of Associations and societies, as well as by the Socialist party, to educate all ages and classes to see the cruelty and needlessness of war. Like many other things begun by the Socialists, it is being taken possession of by reformers of all kinds. This is well. Let us not be greedy of credit in our battle for truth and right. Let distinctions and honors fall where they will—the principle is the thing we wish to see triumph.

There are not lacking sarcastic remarks about these things. The increasing unrest and dissatisfaction existing all over the world, with wars and rumors of wars, is pointed out, and it is declared that the Hague Peace Tribunal is a great "fake," craftily manipulated by military interests to their own ends; that President Taft's proposed arbitration treaty with England, (so gloated over by the peace advocates), amounts to nothing more than a defensive alliance with Britain, especially planned to force us to stand with her in case of war with Germany; that the Boy Scout movement is a deep-laid plan to subvert our boys and train them to servile obedience to the capitalists—and so on, and so on. In line with this we are warned against secret and active treason to labor within the Socialist party and the labor unions, by trusted officials. Again and again I have read warnings of this kind in our party papers, and it is hard to feel that where there is so much smoke, there is no fire.

It is well to keep our eyes open, and to be watchful, yet without oversuspicion, and above all, without anxiety or alarm. Hypocrites there are and will be, who will do their best to make profit for themselves out of every worthy as well as unworthy cause and purpose, and as they have the whole force and power of the present system with them, they will have an occasional or seeming success; but too many things are working together, or co-operating, for good in these days, for evil to prosper for long. Schemes may be laid, and pits dug, but the plotters themselves fall into them, "while that we withal escape." If we are able to realize that we are now engaged in a really sacred crusade, we will not fear, neither be of "a doubtful mind," however dark anything may be made to appear. I do not at all believe the things that are said about the Boy Scout movement. I believe that it is going to do untold good to the boys of to-day, and as before long the only large employer of labor will be the government, it will not do one bit of harm to have our boys taught to be "loyal to their employers!" If there are any sinister designs entertained by some in connection with the movement, they are doomed to disappointment and failure, while the good points will triumph and increase.

So also, if selfish men are trying to make use of the peace tribunal, leagues and associations, they certainly will have their work cut out for them. There is a new spirit abroad in the world, and woe to those who try to stay its progress. The Prince of Peace is with us, and who shall be against us? This is a fact, stubborn and hard like granite—a corner-stone fact, and whosoever shall fall upon that fact shall "be broken, and upon whom it shall fall, it shall grind him to powder."

I am more and more glad to think that we are trying to clean up the world before we have swept out our own dusty corners. It means a recognition of the essential unity of mankind, a realization that no man liveth or dieth to himself. I do not at all believe that we must be perfect ourselves down to the last detail, before we have any right to try to help others to improve. We need only to be sincere, and in the earnest effort to see our own faults as well as those of others, and overcome them; and I do not know of a greater help to acquiring that state of mind and heart, than attempting to play missionary to others in any way—if there is a grain of honesty in one! Sometimes it is the only thing which could shame us into attacking our own "dusty corners."

Have **your** dusty corners begun to trouble you any, as yet, Crusader Boy or Girl? Are you full of fire and enthusiasm when you think of promoting the end of war and the coming of world-peace, and yet do you do things to stir up anger and strife at home? Are you full of anger against the cruel employer of labor who is unjust to those working for him, and yet did you take advantage of little brother or sister in play to-day?

Remember this. All quarrels and injustice have one and the same root. They spring from a lack of **mutual love.** And love is not mere "feeling." It means helpfulness, kindness, fairness. Against these there is no law—of God. But there are many laws made by men, which are against them all, some directly and some indirectly.

Such are all laws which prevent any man from working to produce the necessaries of life, or receiving the full value of what he produces when he does work. Such are all laws which limit the freedom of any one more than is necessary to preserve the equal freedom of all; that force men to give up their lives or fight for the benefit of a few.

There are thousands of such laws. When we have won the right to frame and pass or repeal laws by popular vote, (when we have the initiative and referendum) we can change all this. There is no better way to work for this than to get subscribers for or spread a knowledge of this paper.

At the same time, let us try to trace in ourselves the faults which have gone to produce such unjust laws as prevent fairness and kindness between men and nations. It will do no harm to feel that we share the faults of those who are more directly responsible for such laws. It will do much good if we try to overcome them in ourselves. The effort will make us more merciful and just to all, and therefore more able to help frame better laws, when the chance comes to us—as it will, some day.

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Where is Comrade Lulu V. Andrews, of Rose Hill, Los Angeles, California? I wrote her a personal letter in reply to hers of February 13th, and was in hopes to hear from her in reply. Let us hear from you again, Comrade!

* * *

Weiser, Idaho, March 20.

Dear Aunt Kathryn: I am a little girl nine years old. I go to school in Weiser, and am in the fourth grade. I have a little brother, but no sister. My papa and mamma are good Socialists, and belong to the local in Weiser. My little brother Bennie and I speak pieces and sing songs for the local. Mamma says the **Christian Socialist** is a fine paper. I enjoy reading the Young Crusader page. I hope, as I grow older, that I may be able to do good for the Socialist cause. I would be glad to see my letter in print.

A Little Comrade,
Thelma L. Ault.

I think this little comrade's letter got mislaid, for I have just discovered it, and I have tried to publish the letters in the order as received. However, here it is at last. I wonder if there are not some more comrades in the Weiser local who would like the **Christian Socialist**, if they had a few copies given them to read? Suppose you try, little Crusader!